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choose some characteristic trait of their group, e.g. 618
 Kaizak, 'Wanderers free as steppe birds', Kara-Sakal,
 'Black Beards', Kara-Kalpak, 'Black Caps'. Some-
 times they may adopt the name of their leader, e.g.
 Usbegs, Seljuk, or that of the most influential sub-clan,
 e.g. Sakhalar (the name of the nation called by the
 Russians the Yakut), though not all the members of
 this nation belong to the Sakhalar sub-clan. The clan-
 name Sakhalar (sing. Sakky) is to be found among [174] •
 many Turkic people of the Abakan and upper Yenisei,
 and it was probably only with the Russian advance at
 the end of the sixteenth and beginning of the seven-
 teenth centuries that one group of the Sakhalar clan
 migrated towards Lake Baikal, and then northwards
 along the Lena, while a smaller group went directly
 northwards along the Yenisei. This would be about
 the time when the Burut-Kirghis migrated from the
 upper Yenisei to Jungaria.¹

Thus in the case of these migrations the clan names
 are not sufficient guide in tracing the racial affinity of
 the people. More assistance is obtained from a study
 of their sub-clan crests, or *tamgas* (sing. *tamga*, *tamaga*,
tamka, *dam-k'a*, *l'amga*), and their war-cries (*urany*,
 sing. *uran*). It is curious that these two most interesting
 sources of ethnological evidence have so far been only
 partly investigated, though considering the numerous
 divisions and subdivisions existing among the Turkic
 peoples, and the fact that the national names are, as has
 been seen, accidental and variable, any permanent means

¹ N. N. Kosmin, *D. A. Klements and the Historical and Ethno-
 graphical Investigation of the Minusinsk Country*, Irkutsk, 1916,
 pp. 13-15.

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101 Syr Daria Territory, in the Kokand district of the
162 Ferghana Territory, and some 20,000 in the Khanate
of Khiva.

224 Half of them are settled agriculturists, the rest are
231 still nomad cattle-breeders, their pasture lands being,
however, more strictly fixed than among the Kaizak.

[297] Some of them are also engaged in trading. Of all the
Kirghis group their language is the most nearly related
to that of the Western Turks.¹

101 This may be explained by the fact that they belong
174 to the stream of Turks who participated in the west-
ward migration some ten centuries ago.

Speaking of the origin of the Kara-Kalpak or Chornyie Klobuki, as they were called in Kieff-Russia, P. Golubowski² says that they were a mixture of Ghuz Turks, Pyechenyeg, and others, and that they formed that remnant of the Ghuz Turks who remained in Russia when the new wave of Turkic invaders from Asia—the Polovtsy—drove the other part of their tribe across the Danube. The remnants of the Ghuz, together, possibly, with other Turks, settled on the Russian borderlands, accepted Christianity, and were known as the Kara-Klobuk (Kara-Kalpak), while some of them moved back to Asia, and, according to V. Moshkoff, about 70,000 of them live until now in Bessarabia under the name of Ghaghauzy (Gagauzy).³ Whether the Kara-Kalpak not living in Asia are the same as the Kara-

¹ A. Maksimoff, 'The Kara-Kalpak', vol. XXIII, p. 454, of the *Encyclopaedic Dictionary*, ed. Jeleznoff.

² *The Pyechenyegi, the Torki and the Polovtsy until the Tatar Invasion*, Kieff, 1884, p. 151.

³ V. Moshkoff, *Examples of the Folk-Literature of the Turkic Tribes*, St. Petersburg, 1904, p. xxii.

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Kalpak who in the eleventh century were the borderland population of Southern Russia, it is difficult to ascertain, but possibly they re-migrated to Asia from European Russia in the eighteenth century, where Howorth thinks they formed one tribe of the Nogai-Pyechenyeg on the Yaik River.¹ 101/174 •

The Turanian Turks.

It is impossible to draw a well-defined line between the Iranian and the Turanian groups of the Eastern Turks. Thus the Kaizak, who are here reckoned among the Iranian Turks, are in many respects closely allied to the Kara-Kirghis, who may be called the descendants of the Yenisei Kirghis. They have also affinities with the Turks of Eastern Turkestan, of Northern Mongolia, and of Siberia, all of whom might be called Turanian. 101

It is important to bear in mind that at present the adjective 'Turanian', as applied to these people, really means that they are under Mongolian, Chinese, and Tibetan cultural influences, while they have also retained to some extent the original traits of their pre-Mahometan Turkic culture. The Iranian group has fewer traits of this old Turkic culture left, owing to the predominance of Persian and Arabic cultural elements, and when we pass to the Western Turks, the infiltration of Mediterranean and Central European influence leaves few points of resemblance, other than language, between them and the Turanian Turks living one on each side of the main mass of Turkic-speaking peoples. 177/101

THE KIRGHIS, as has been said, are to be distinguished

¹ H. H. Howorth, *History of the Mongols*, vol. II, p. 5.

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found among the Teleut, and Shui among Yenisei 618
 Ostyak, hence the admixture of the two races is attri- 144
 buted to Kyzyl by Radloff.¹

Most of the Siberian Tatars, as well as Northern 101
 Uriankhai, call themselves Tuba, either exclusively or 174 •
 alongside with their tribal name, *Tuba* being the name
 of one of their clans. This name *Tuba*, *Tubas*, *Tupo*
 or *Doubo*, like the word *Tatar*, should be used with
 great caution, until its origin and meaning have been
 more clearly defined. It seems to have been adopted
 by the Chinese as a collective term for the people
 living in the Southern Yenisei Region, probably along
 the river of this name, the right tributary of the Yenisei.
 The Russian historians of Siberia, Miller² and Fischer,³
 mention the people of Tuba as paying tribute to the
 Mongol Altyn Khan, and opposing for a long time
 Russian conquest, but it is not clear whether this name
 had a racial meaning, designating, e.g., the extinct
 Arine, Kottes, &c., or the Samoyed, or was used only
 as a geographical term for all peoples living near the
 River Tuba. Now at any rate it does not seem to be
 limited entirely to the tribes whom one can suspect
 of having some Samoyed blood in them, for it is found
 among the Altaians, whom even Castrén and Kostroff
 with all their 'Pan-Samoyedic' theory could not call
 'Tatarised Samoyed'. It is found moreover among the
Kachints, who, according to Katanoff,⁴ were Kuchum-
 Khan people, who moved to the River Kacha, near
 Krasnoyarsk, after the defeat of Kuchum, and farther

¹ A. A. Yariloff, *The Kysyl and their Industry*, 1899, p. 1.

² G. F. Miller, *Description of the Tsardom of Siberia* (1750).

³ J. E. Fischer, *Sibirische Geschichte* (1768).

⁴ 'Legends relating to old deeds and old people among the
 tribes living near the Sayan Mountains', *Mem. I. R. G. S.*, vol.
 XXXIV, 1909, p. 280.

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101 south later on. But its distribution is still wider: the
 174 eastern neighbours of the Uriankhai, the *Darkat* and the *Uigur*, living on the shores of Lake Kossogol, have a clan called *Tuba*, though no tribe here uses this name for itself as a whole. The *Darkat* now speak a Mongolian language, but in tradition they seem to have more in common with the Turks than with the Mongols.

The *Tuba* is not the only clan-name so widely spread; there are others, such as *Kirghis*, *Sokka*, *Oirat Ari*, &c., while some clan-names, such as *Kaska* among the
 175 *Kachints*, are peculiar to one tribe. On the whole, the Siberian Tatars cannot be compared to the *Kaizak* with regard to their memory of the tribal and clan past. *Katanoff*¹ found that this lack of tradition seems to characterize all the Turks known as 'Tatars'. 'The *Kazan* Tatars do not have any written or oral record relating to the important fact of the fall of *Kazan*, under the pressure of *Ivan the Terrible*, and the *Tobolsk* Tatars scarcely have any records giving accounts of the *Tsar Kuchum* and his wars with the Russians. But perhaps the fault rests more with *Kuchum's* personality, for it is not so much the events which are important in history as the personality of heroes that inspire the oral tradition. Thus a certain hero *Kangza*, unknown in history, has very many tales devoted to him among the *Teleut* (*Radloff*), the *Altaians* (*Vyerbitski*), and the *Abakan Tatars* (*Katanoff*).

101 Of all the Siberian Tatars the most interesting ethnologically are the *Chern* (in Russian) or *Black Forest* 'Tatars', also known as *Altaians*, though the name *Altaians* is wider and includes also some other Tatars, such as the *Kumandints*. The *Altaians* call themselves

¹ *Op. cit.*, p. 267.

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Ish Kysi (*Ish*, 'black forest', 'chern'; *Kysi*, 'men'). 101
In language and religion they keep free from foreign admixture, they are therefore typical Turanian Turks. Their mode of life is sedentary whenever the environment allows them to practise agriculture. In religion they are Shamanists.

THE TURKS OF NORTH-WESTERN MONGOLIA AND EASTERN TURKESTAN. While the Altaians or Chern 'Tatars' occupy the Northern Altai, there lives in the Southern, so-called Little Altai, along the Black Irtysh, in Jungaria and in Eastern Turkestan, another Turkic tribe, a rival of the Altaians as representative of the pure Turanian type. This is the tribe called *Kirei*, *Kerrit*, *Kerrait*, or *Kirai*. The chief distinction between the *Kirei* and the Altaians is now a religious one, the *Kirei* being Mahometans. We know that from the [795] eleventh to the thirteenth centuries they were adherents of Christianity in the form of Nestorianism, and it is among them that the fabulous Christian king Prester John (probably the native king Ouang-Khan, a contemporary of Jinghis Khan) is said to have lived. In [821] mode of life they are at present nomads, and are well known as hunters.¹

The *Kirei* are sometimes called *Kirei-Kirghis*, and it is possible that in the period from the beginning of [174] our era till the sixth century, when the Kirghis were spreading in the basin of the upper Yenisei, one clan, the *Kirei*, were left behind, and settled in the Kemchik valley. Again, when in the seventeenth century the Yenisei-Kirghis were retiring before the Russian advance, from the Minusinsk steppes southwards to Jungaria and Mongolia, some of them may have settled

¹ D. Carruthers, *Unknown Mongolia*, vol. II, pp. 351-5.

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197 That at one time a Samoyed group might have migrated
 174 to the Soyot (Uriankhai) is not out of the question, since many clan-names of the Samoyed and the Uriankhai are alike. But no other signs of this relationship can be found now, and the southernmost Turks, who may have been originally Samoyed, are the Kamashints, some of whom, at the time of Castrén's travels (1840-50), were speaking a Samoyedic dialect. When Radloff visited them, however (about 1865), all signs of Samoyedic speech had disappeared, and only a Turkic dialect was in use.

233 Radloff thinks that the Uriankhai are the forefathers
 174 of the present Yakut,¹ which, however, sounds improbable, if only because the Uriankhai are almost the most successful reindeer-breeders known, whilst the Yakut learnt that art only after their migration to the north.

619 The number of the Uriankhai is some 100,000. Until recently they formed one *aimak* or province of China. They are subdivided into nine local groups (*khoshun* or *kopun*), which again are divided into *sumo* or tribes. The *sumo* is further subdivided into *sök*, clans, or
 [618] perhaps moieties. The clan-names are mostly of Turkic origin, many of them being found also among other Turanian Turks, e.g. Irgit, Soyan, Kirghis, Kaizak, Koeluk, Uigur, &c.

233 The Uriankhai living in the steppe country are mostly cattle-breeders; some of them, however, depend chiefly on hunting and fishing. It is only in this region that we find the breeding of horse, yak, and reindeer for

¹ Radloff, 'Die Jakutische Sprache', *Bull. I.A.S.*, 1908, pp. 54-6. For opposite opinion see I. P. Silinich, 'On the question of the physical type of the population of North-west Siberia', *Russ. Anthr. J.*, Nos. 3-4, 1916, pp. 51-3.

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101 Abul Ghazi, Kasem Beg, Vambéry, Klaproth, and Schott, derive the name Uigur from a Turkic root, J. I. Schmidt refers it to the Mongolian language, and places the origin of the Uigur people in Tibet.¹ If we accept Professor Radloff's view that the bulk of the Hun-nu, or rather the southern branch of them, were the On-Uigur, then we know that most of them moved towards the west along the steppes lying north of Tian-Shan. But the people who played their part in the history of Central Asia were those of the On-Uigur who remained behind in Eastern Turkestan, especially in the basin of the Tarim, and the Togus-Uigur in the northern part of the present Mongolia. That branch of them who were already established near the Aral Sea in the second century A. D. are often called by their neighbours simply *On* or *Onlar* ('Ten').² Later, when after the death of Attila the Hunnic Empire broke into separate tribes, they again assumed their tribal names, viz. On-Uigur, Utigur, Sary-Uigur, Kotrigur, while the name Hun almost disappears. Of these tribes, the On-Uigur are known to have been in the north of the Caucasus in the seventh century, on their way back to Asia.³

• 174 It is difficult to follow the exact fate of these remnants of the Hun-nu Empire. Presumably a part of them settled among the Finnic tribes of the steppe forest near the Urals, but there is so far very little proof in support of the somewhat vague assumption that the

¹ *Forschungen auf dem Gebiete der Völker Mittelasiens*, St. Petersburg, 1824, p. 95.

[619] ² Among the Turks a confederation of tribes very often has as its name the number of the tribes composing it, e.g. Uz, 100, probably the same as Ghuz. Radloff, *op. cit.*, p. 128.

³ Radloff, *op. cit.*, p. 128.

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powerful Finnic state of Ugra, which in the tenth and eleventh centuries stretched between the Volga and the Urals, owes its name to the Uigur. 174●

Of the Uigur who stayed in Asia, i.e. the Togus Uigur, we know that in the fifth century they emancipated themselves from the power of the Jwen-Jwen, and created an independent state called by the Chinese Hao-fu. At the time of the hegemony of the Tu-kiu the Uigur also were subdued to them. When in turn the leading rôle among the Turks of Central Asia passed to the Uigur dynasty (A. D. 744-847), the name of the state was again Togus-Uigur ('Nine Tribes'), though it was composed of more than that number of tribes. The capital of the Khagan of the Togus-Uigur was Karakorum on the River Orkhon. Some fourteen Khagans ruled during the period of Uigur power. When, in consequence of the intrigues of the Chinese with the other Turkic tribes, the Uigur dynasty and political power were undermined and finally overthrown at the hands of the Kirghis (A. D. 847), the Uigur culture, which was of a high order, still flourished in Western China, Eastern Turkestan, and the district of Hami. It was in that district that the later Uigur state, under the dynasty of the Arslan Khans, continued its existence, and curiously enough it enjoyed an independent and influential position, since its civilization spread among the nomadic Mongols, and even in Transoxania. This position the Uigur owed solely to their great ability, and to their sedentary agricultural mode of life, which raised them, as it did the Yenisei Kirghis, above their nomadic neighbours. They came under the influence of Buddhism, of Christianity, and later on of Islam. In the western part of the Uigur country [177]

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175 a new political power, that of the Islamic Uigur dynasty of Ilek Khan, arose, and its domination spread as far as Bokhara. But the advance of the Kara-Kidan once more overthrew the power of the Uigur, who were obliged to recognize the suzerainty of the Kara-Kidan. These in their turn succumbed before Jinghis Khan. Yet even in the times of the Mongolic rule of Jinghis Khan the Uigur culture did not fail to make itself felt, and still later it was able to produce the well-known Nestorian patriarchs, Rabban Cauma and Jabalaha.¹

Second Period. It is not easy to trace the history of any other Turkic tribe with the same continuity. Turning to the Tu-kiu, with whom begins the second period of the history of the Turks in Central Asia, we meet with them first about A. D. 550, at the time when the Sassanides were reigning in Persia, when we find them living, under the name of Assena, between the Altai and the Syr Daria.

101 Professor Parker derives the word Tu-kiu from the Turkic word *durkō*, meaning 'helmet', from the shape of the mountain to which the Turkic tribe of Assena migrated to escape from the despotic rule of the Sien-pi (Tung-hu). They seem, however, not to have been independent even there, since they had to serve the then powerful Jwen-Jwen as workers in iron.² They adopted the name of the mountain *durkō* as a tribal name.
¹ J. B. Chabot, *Histoire du Patriarche Mar Jabalaha III et du Moine Rabban Cauma*, traduite du Syriaque, 1893, vol. I, p. 578.

• **[174]** ² The Jwen-Jwen (Zhu-Zhu) are possibly the ancestors of the Avars, who appeared in Europe in the sixth century, and forming a wedge between the Eastern and Western Slavs, soon amalgamated with them. Blochet identifies the name Jwen-Jwen with Ib-Ib, Ibim, Ibil, Ibir, from which he derives Sybir, Siberia, and he believes the Jwen-Jwen to be of Tungus stock, and identical with the Sien-pi ('Le Nom des Turcs dans l'Avesta', *J.R.A.S.*, 1915, p. 305).

A
173 Marco Polo

273 also describes wines made of dates or of sugar and dates, sugar, rice, grain, and grapes. (36) Again distillation and spirits are not mentioned.

36. 1908, 91, 104, 280f., 476, 500.

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Carpini reports of the Tatars: "If they have horse milk, they drink it in enormous quantities, also the milk of sheep, goats, and camels. They do not have wine, beer, and mead unless these beverages happen to be imported from other nations or sent as presents. Because they do not have horse milk in winter, unless they are wealthy, they boil millet with water and make such a thin broth of it that one cannot eat it but must drink it. . . In summer, however, when they have enough horse milk, they seldom eat meat unless they just happen to /74/ be presented with some or kill game or a bird on the hunt."

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(37) Carpini explicitly says that spirits are not known; however, he

37. Johann de Plano Carpini, 1930, 101.

does not mention kumiss either.

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Ibn Batuta reports: "The chief beverage of the Turks is wine made from honey." The same is reported by Chinese travelers of the 13th century A. D. (38)

38. W. W. Rockhill, 1900, 62, footnote 1.

All informants mention the ordinary kumiss and other alcoholic beverages but not spirits, and they do not know the word 'Arrack. Therefore, the distillation process must have been unknown there; otherwise they would probably have described it.

4. Arrack and Distillation

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It is often maintained that the preparation of milk schnapps, distillation, came to the nomads of Inner Asia through the Tibetans. Inasmuch as the Tibetan nomads do not know kumiss, much less distilled kumiss, and do not make distilled schnapps from grain, they cannot have introduced the process. Others believe that distillation was brought to the nomads through Chinese or European influence. (39)

39. Ebert, Reallexikon, Volume XI, 40.